But this is a maxime not to be despised; Though Peace be made, yet it is Interest that keeps Peace; and further then that, Peace is not to be trusted.

He shewed the great end of the calling this Parliament was, That the work of God may go on. That the Ship of this Commonwealth may be be brought into a safe Harbour.

He remembred them that they have a great whork upon them; *Ireland* to look to; that the beginnings of that Government may be setled in terms of Honour, That they had before them the consideration of those Forrein States which as yet peace is not made with, who if they shal see we mannage not our Affairs with prudence as becomes men, wil retain hopes that we may sink under the disadvantages thereof, and break into confusion. He perswaded them to have a sweet, and gracious, and holy understanding one of another, and put them in mind of the counsel heard that day in order thereunto. And desired them for a conclusion, to believe that he spake not to them as one that would be a Lord over them, but as one that was resolved to be a fellow-servant with them to the Interest of this great Affair; and so wished them to repair to their House, and exercise their own liberty in the choice of their Speaker.

His Highness having done; the Members went to their House, and having chosen *William Lenthall* Esq; Master of the Rolls, to be their Speaker, and admitted Mr. *Scobel* to be their Clerk, and Mr. *Birkhead* their Serjeant, they appointed a day of Humiliation to be kept September 13. next.

September 5. They appointed a Committee of Priviledges. And it was Resolved, That no Petition against any Elections of such Members as are already returned for *England*, or *Scotland*, shal be received by the Committee for Priviledges, after three weeks, from this day.

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The expectation here is, that *Glencarn*, *Montross*, L. col. *Maxwell*, and L. col. *Heriot* will accept of the conditions tendred in answer to their desires, as the Earl of *Athol* hath done by his Agent the Earl of *Tullibardine*: the General commanded that the conditions should not be sent or copied by any, untill his Highness the Lord Protector shal have them by the conveyance of M. *Downing*, who is this morning with them. The Generals Lady came hither on Thursday and himself on Friday last. By the capitulations with those in arms, who sent desires in order to their coming in, the prisoners of theirs (not already sent to the Barbadas) are to be released.

Westminster, Septemb. 6. The Parlament sate most part of the day, and debated somwhat touching the Priviledge of the House in Freedom of Debate, which was resolved on. Then the Question was put, Whether the Instrument of Government should be debated in whole or in part; It was resolved it should be considerd in parts as they lie, or to this effect. And to morrow they begin with the first Article; and the Question that is to come in debate is, *Whether the Supreme Legislative power shall be in a single person and a Parlament?*

Licensed and entred according to the Act for Printing.

London, Printed by *Tho. Newcomb*, 1654.

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THE DIVINITY Of the TRINITY CLEARED,

25.

By wiping off the false Glosses put upon several places of Scripture

By Mr. *John Biddle*,

In his book intituled

The Apostolical and true Opinion touching the holy Trinity, &c.

Written by a very Learned man, lately deceased.

Brayne K

Take heed how ye hear. Luke 8.18.
Take heed what ye hear. Mark 4. 24.
Try all things: hold fast that which is good. 1 Thes. 5.21.

LONDON, Sept. 8.
Printed by *F.C.* and are to be sold by *Edw. Blackmore* at the Angel in *Paul's* Church-yard. 1654.

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BRITISH MUSEUM

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LONDON, Sep. 1. 1654.

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To my noble and ever honored Friend Colonel *William Sydenham* a late member of Parliament.

Noble Sir,

COntentions have been great and high of old, and ſtill are ſo, about the equality or inequality of the Son of God with the Father, even to the Anathematizing one the other, when both that is a truth that the *Arrians* and the *Arminians* hold, *viz.* That the Son is leſs then the Father, and that which the *Proteſtants* hold is no leſs a truth, *viz.* that the Sonne is equall with the Father: which being underſtood and obſerved according to the mind of God, is holy and good: but men exceeding in diminiſhing the Sonne in his Eſſence, and exalting him in his emanation, the truth being hid is the cauſe of the controverſie, and men have thereby come to ſubvert the faith of many.

The greateſt, the groſſeſt, and yet the moſt ſubtil way thereto, hath been laid of late by Mr. *John Biddle*, in that book of his, called, *The Apoſtolical and true Opinion concerning the holy Trinity revived*; which the

ſooner I have wrote againſt, becauſe from the year 1647. he gloryes no man of the many learned he hath conteſted with, hath given an anſwer to one Argument ſatisfactorily; yea, and that he hath long waited on the learned for an anſwer, and can receive none: That he hopes ſome one will; and that himſelf is in the caſe a doubting Spirit, and ſo a man convinceable, and not to be rejected: from all which, with the bond of the Goſpel, that tyeth me *to contend for the faith*, I am induced to commend this inſuing Treatiſe to the World, and firſt to you; to whom I acknowledge my ſelf and mine to owe very much, and to God for you; who I believe will not fail to ſatisfie your laying out, from the leaſt Cup of water, to the greateſt good you do for his: to whom I commend you to be kept for ever, being as I am bound to be

September 20. 2653.

Yours in the ſervice of the Goſpel

John Brayne.

BRITISH MUSEUM

I firſt viewed Mr. *Biddles* book about *Sept.* 3. 1653.

SIR,

PRovidence directed to my hand that Novel piece of yours, Intituled, *The Apostolical and True Opinion concerning the holy Trinity.* In which to the Reader you glory, that you have contested with sundry learned men, and that they all have not been able to produce a satisfactory answer to so much as one Argument. And then in the preface to your faith, you call the truth of God touching three Persons in one God, by the term of *Opinion*; and say that it is as the bottom corrupting all Religion: which in a most blinde way of Nature you seek to demonstrate from the being of Creatures, because *Apostle*, an universal predicated of three, makes three Apostles, if a man will make use of reason in his Religion. By which blinde rule being led, you call it an ignorant refuge of distinguishing the Essence and Persons of God; yea a wretched and an unheard-of distinction in Scripture. But your comparing the way and being of God, with that of man; God a Spirit, and infinite; Man a Creature, finite; were good it had never been heard, arguing thus in your second Article of Faith, from *Phil.* 2. 7.

The Sonne cannot be equal to God; then he must have the same essence in number, or a different one: not the same in number, otherwise it's not equality, but identity; as equality in stature must differ in number, though the same in kinde.

You say in your fourth Article, *The Trinity cannot consist of three Persons in one God, but God himself is one of the three Persons, which is absurd:* and say, *it is not onely the source of almost all the errors among Christians,* &c.

But it will appear, your declining the same doctrine, is the source of mul-

multitudes of errors in your booke, and the overthrow of the faith of many, by your ſuppoſed Trinity of one God, one Man, one Angel. But if men obſerved your reaſoning about God, how carnal it is, they would avoid truſting you: *For the natural Man diſcerneth not the things of God; nor can he.* Never man ſpake ſo of God from the Earth, as you have done, confining his being to ours, proving and denying his by ours, who have not ſeen him, nor known him.

But in oppoſition to all your reaſonings and Sophiſtry,

1. Conſider, God, *Deut.* 6. 4. ſayes, *Hear Iſrael*; preparing the People to attend to what he ſayes of himſelf, againſt whatever any deceiver of the World ſhould ſay of him; that men be not deceived by them.

2. He ſayes by *Moſes*, *Jehovah our Elohims is one Jehovah.* Whence note, (deny it if you can) *Jehovah*, and *Elohims*, are the ſame: as Jehovah, Ehhad, one; and as *Elohims*, more then one, yea, or two; becauſe in the plural, not in the dual number.

2. Theſe many, becauſe three Elohims, are one Jehovah; a word derived from היה *to be*, and implyes relation to his eſſence.

3. To ſay Jehovah is one, ſo one as to deny the Elohims, is to deny Jehovah; this place of all others diſcovering God moſt clear to the people of that State; and proves the Father, Son and Spirit one God to us even in our State.

4. This very text wipes away all the groſs and vile aſperſions you have aſperſt the moſt pure truth of the bleſſed God with.

2 Scrip. *Gen.* 11. אלהים ברא. *In the beginning* Dii creavit, *the Gods hath created*; which according to your reaſoning is nonſence, which may make you riſe and ſay, How can three be one, or one be three? ſo how can this be ſence? but,

1. In the Elohim, a noun plural joyned to a verb ſingular, is excellently declared the unity of theſe Elohims in eſſence.

2. For that eſtate, as equal not in eſſence onely, but in name and nature, they have one common name of Elohims; after in the State of the Goſpel ſet forth by names of the Father, Sonne, and holy Spirit.

3. They are indefinitely ſaid to create, that common name; and not the Father more then the Sonne, or Sonne then the holy Spirit.

4. So that God the Creator of Heaven and Earth, *Acts* 17. 24. is the Elohims, and not God the Father onely; which to ſay is Hereſie, as appears by theſe Scriptures compared: nor is it proper to ſay Jehovah did it, but the Elohim, *John* 13.

5. It is not ſaid Jehovah as one created, but the Elohims, becauſe that the outgoings of God manifeſted themſelves in the creation, as Elohims; as Father, Sonne and Spirit in redemption, *Prov.* 8. 22. as *the beginning of his way, before his works of old*: ſo that the Elohims, or going

ing forth of Jehovah in his Elohims, was the beginning of his way before the Creation, and the Creation made by them.

The third Script. is *Gen.* 1.26. ויאמר אלהים נעשה אדם *And the Elohims said, Let us make Adam.*

I remember a conceit of Mr. *Biddles* on this place, to evade the truth, that by *us* here, God and the Spirit are meant. But the deluſion appears.

1. The Elohims are appellatively the ſame: the Spirit that created was Elohim as well as the Father: whatever they were, they were one and all Elohims.

3. Elohim is of the plural number, not the dual: ſo that that ſhift is nothing worth to hide the nakedneſs of his evaſion.

4. They are brought in equally, ſaying *Let us*; not one ſaying ſo above another; not one making himſelf above another.

5. The Elohim are many in number of the noun, but one in the participle, *Quaſi dictus eſt Dii.*

6. The Elohim, as Elohims, are many: *Let us make.*

To me it ſeems, in this *Gen.* 1.26. *Let us make man*, the Father emptieth to the Sonne and the holy Spirit in the work of Creation, as the Sonne and holy Spirit empty themſelves to the Father in the work of redemption, though not in that meaſure and that manner.

As the natural man, ſo Mr. *Biddle* (with *Nicodemus*) cryeth out, *How can theſe things be?* John 3.4. But let us conſider, God is not a Father to his Sonne, nor the Sonne a Sonne to the Father, as one man to another: the Father begets not, nor is the Sonne begotten in the way of the World. Nature and reaſon will but produce Atheiſme, and fighting God, if called in to conſult with in the caſe: which Mr. *Biddle* truſts altogether upon, as appears diverſly in the things he hath writ.

The fourth Scripture, *Gen.* 3.22. Jehovah Elohim ſaid, Behold, האדם היה כאחד ממנו *the Adam is as one of us*; but read rather thus; *The Adam IS AS HE:* for ſo Echad or Ehhad ſignifies as well *All* as *unus*; and the prepoſition ſignifies *from* as well as *of*; and it is more agreeable to truth ſo to read them. *The Adam is become AS HE from us, viz.* the Devil, who by his ſinne was gone from God, he having rebelled againſt God. So man by ſinne having the Image of Satan in ſtead of the Image of God in him, is ſaid to be *the Child of the Devil*, John 8.44.

1. *Jehovah Elohims* ſaid, not *Jehovah* without the *Elohims*, not the *Elohims* without *Jehovah.*

2. Jehovah in the participle ſaid, ſpeaks as one; the Elohims ſpeaking of themſelves, ſpeak as of many, in the pronoun נו.

3. Now in this is one, yet three; three Elohims, yet one Jehovah. He that denies this, denies Jehovah: he that blaſphemes it, blaſphemes the

the truth: for is not this *from us* applyed to Jehovah as well as the Elohims?

4. Now whether in Jehovah be not intended the Essence, as having derivation from the being and nature of God, and in the Elohims the hypostasis in that Essence, let all judge that judge not according to flesh, *John* 8.15.

Appl. 1. It were not proper for Jehovah, God alone, to equalize himself with, or joyn other in speech to himself, beside those in, or those that are himself, one with him, when he speaks of them and himself as one.

2. Those *us* are indefinitely spoke of, as the Elohims, they being the same one to or in another, and not to be distinguished.

3. Should we read the words *like one of us*, that there is the same likeness in one as in the other, if *Adam* had been like one, he had been like all; which could not be said of Mr. *Biddles* Trinity: Christ was not born then; nor like the Spirit, that was an Angel, farre unlike God; God not being to be compared or joyned in likeness with a created Angel, or being humane and sinful.

The fifth Scripture, *Gen.* 11.7. *Go to,* גורה *let us descend and there confound their language.*

1. He that speaks is Jehovah, *ver.* 6. in which is prevented an objection that Jehovah is God indeed, but the Elohims his Ministers: no, the text saith, *Jehovah said, Let us go downe*; which is the Elohims as understood in Jehovah, and yet Jehovah then said to be descending and changing place.

2. Ver. 8. it is said, *Jehovah scattered them*, or the *us*, the Elohims. Thus *Exod.*20.1,2. *And the Elohims said, I am Jehovah thy Elohims.*

1. The Elohims said, *I* (*note 1*) not *We.*

2. *Am Jehovah:* so that the Elohims are Jehovah, three in one.

3. This Jehovah are *thy Elohims* who gave the Law; and so all sins against the Law, are equally done against the holy Spirit, as against the Sonne or Father, the one Jehovah, one three.

4. *There shall not be to thee* אלהים אחרים *other Elohims before me.* In which Mr. *Biddle* hath abominably trespassed, setting up another Trinity of his own devising, other Elohims.

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Mr. *Biddles* confused sense on the words is rare, saying more then one made man, though in different order of causality; But inasmuch as God is said

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1. The Father sending none, specially of himself, but the Sonne; and the Sonne sending others, as here in this place, and *Matth.* 28. 19.

2. Which is cleared more fully, in that the Spirit distinctly is said also send him, who is also said to send *Barnabas*.

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Kercherus in his Concordance of the Old Testament, sayes, that im is *Deus*, God in the Trinity of Persons: so that with the aforemened Scriptures, all the texts have Jehovah Elohim in them, translated God, proves same; which in the Old Testament are many hundreds.

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2. *Kercherus* in his Concordance of the Old Teſtament, ſayes, that *Elohim* is *Deus*, God in the Trinity of Perſons: ſo that with the aforementioned Scriptures, all the texts have Jehovah Elohim in them, tranſlated Lord God, proves ſame; which in the Old Teſtament are many hundreds.

1. To conclude with this part; where two or three witneſſes are ſaid to ſuffice for ſatisfaction in all differences, here are ſeven in ſtead of many: which were ſufficient, if there were no more, when theſe and all texts of Scripture have Jehovah Elohim in them witneſs the ſame; which are many hundreds.

2. The people of God in the State of the Old Teſtament, and thoſe are of the State of the New, are to be of one lip, that is, ought to ſpeak of God one and the ſame, in one and the ſame way, 1 *John* 3. 7. *Act.* 24. 14. we ought to worſhip, τῷ πατρῴῳ θεῷ *our Fathers God, believing all according to the Law and the things written in the Prophets.* Noting,

1. God muſt be ſo ſpoke of and be underſtood in what is written of him in the New Teſtament, as in the Old, or we worſhip not (as *Paul* did) *the God of his Fathers*, who differed not in Law, in Prophets, nor in Goſpel: *God and the Father* in the Goſpel, is the ſame as *Jehovah Elo-*

hims

hims under the Law: the Father abiding in the excellent glory, and the Sonne and Spirit said to be come forth from the Father.

2. In this the bottom of Mr. *Biddles* deluſion lyeth, and is thus to be explained and manifeſted.

1. That the Lord Jeſus following the Seventy, *Mark* 12. 29. ſayes, Κύριος ὁ Θεὸς σου *The Lord thy God, is one Lord*: where from that *Deut.* 4. 6. *Lord* is put for *Jehovah*: and ſo all Scriptures cited out of the Old Teſtament in the New, Chriſt and the Apoſtles following the Seventy, as tranſlated by them.

2. Κύριος yet is a Title given the man Chriſt common to Magiſtrates, when Jehovah was incommunicable to any but the *Elohims*: yea, it is put after God, 1 *Cor.* 6. 5. as inferior in dignity to it.

3. *Adonai* and *Jehovah* are both rendered *Lord* by Κύριος, from *Pſal.* 110. 1. in *Matth.* 22. 24. *The Lord ſaid unto my Lord.*

4. Jehovah is rendred by Θεὸς, *Pſal.* 132. 11. נשבע יהוה *Jehovah hath ſworn in truth to David*, Acts 2. 30. Ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς *that with an Oath God hath ſworn to him*, Rom. 11. 8. Θεὸς *God hath given to them the ſpirit of ſlumber*, ſo Rom. 2. 21. compared with *Iſa.* 52. 5. and in many other places. *Iſa.* 29. 9.

5. Elohim in the Old Teſtament ſignifieth that the Father, Sonne and holy Spirit doth in the New.; and expreſt in the Plural, as *Deut.* 47. אלהים קרבים *What Nation is there that hath to it the Elohims near to them, as Jehovah our Elohims?* Deut. 5. 26. *for whom of all fleſh is there that hath heard the voice* חיים אלהים *of the living Elohims out the midſt of the fire as we?* Where קול the *voyce*, is in the ſingular; the pronouncers, in the plural, as the voice of one, though many, (Mr. *Biddle* how can this be?) this word *Elohims* is expreſt by the word Θεὸς in the ſingular, as that *Mark* 12. 19. thy Elohims, *Deut.* 4. 6. is expreſt Θεὸς ὑμῶν *your God.* And ſo in all places of Scripture elſe; onely for example one more, *Exod* 3. 14. *The Elohims of* Abraham, *the Elohims of* Iſaac, *the Elohims of* Jacob *ſent me unto you.* Acts 7. 32. *The* Θεὸς *God of* Abraham, *the God of* Iſaac, &c. Onely one thing obſerve: in *Exod. Jehovah the Elohim of thy Fathers, the Elohims of* Abraham, &c. In the Greek in *Acts* it is onely *The God of thy Fathers*, not *the Lord God of thy Fathers*, as in *Luke* 20. 37. it is ſupplyed.

1. In which great myſtery, note, the cauſe may be from the ſtraitneſs of the Greek tongue in the divine way of manifeſting God.

2. To ſhew, that the Jew, as he is not perfect without the Gentile, in what is diſcovered them in the Hebrew; ſo nor the Gentile without the Jew, in what is diſcovered in the Greek. God is never to be known of us, but in the diſcovery of the Elohims; nor in them, but in the diſcovery of Father, Sonne, and Spirit; they having God in his going forth in the Creation, we in his going forth in redemption.

3. It is clear, that untill we bring in the Goſpel Θεὸς who anſwers to Jehovah, Elohim, El, &c. in the Old Teſtament, to ſpeak to us of God

God as all they did distinctly of the Jew, we never understand the faith and verity of God, let us glory as much as we can: and who in the world will seal to this truth? El is also rendred by Θεὸς God, *Heb.* 7. 1. *Gen.* 14. 20.

1. By setting down Θεὸς with the Article ὁ.

2. Without the Article; in which the Sonne or Spirit, as come forth from God Jehovah, are set out; as Jehovah Zebæoth, the Father, Sonne, Spirit, in the *Hebrew*, *Jerem.* 32.

3. Somtimes Θεὸς πατὴρ *God the Father*, conjunctly for distinction, 1 *Pet.* 1. 2. distinguishing the Father from the other Elohims.

4. Othertimes Θεὸς καὶ πατὴρ distinguishing Jehovah from the Elohim the Father; and otherwhiles Jehovah from Elohim by εἷς, as εἷς Θεὸς, *Mark* 12. 29.

5. Κύριος is sometime put before Θεὸς, somtime after.

6. Somtimes πατὴρ alone, without Θεὸς, Father without God, *Joh.* 10. 36.

Conclusion 1. If God speak not variously of himself, what need this variety of speech?

2. The variety of words in Hebrew comprehended under one in Greek, shews God did variously by that word set forth himself to the World.

3. In this is the wisdom of God, that could so by one word set forth so deep and sweet a mistery, as by many: in which God indeed is wonderfully to be wondered at and admired.

Quest. *How shall ever any man clear and make plain this wonderful riddle this day to the world?*

Resp. The Scriptures will clear all to us.

1. That that in the Old Testament is spoken of and applied to the Elohims, and in the New is said of God, understanding the Elohims.

2. That in the Old Testament is applyed to Jehovah, and in the New to God, there understand Jehovah.

Observe well *Coloss.* 2. 29. unto the knowledge of God the Father and of the Lord Jesus, distinguisht by *and* as well from God as from Christ, but not by the Article ὁ, because of the same nature of God, and one with him.

I know no ground to any solid objection in Scripture to this truth, but from *Mark* 12. 29. Christ said from *Deut.* 4. 6. The Lord your God is one Lord, *ver.* 34. Thou speakest to the truth; for one is *Theos* God, and there is not another: the Lord Jesus said, One Lord Κύριος the man One God Θεὸς: so that it seems they are one, for he is commended for his answer. But,

1. He is said to answer νουνεχως understandingly, that is, he understood better then he spoke.

2. He understood Christ what he said, saying, he spoke to the truth, or as the truth was, yet he spake not as Jesus spake, who spake as the Spirit spake by *Moses*, so did not this man.

3. Jesus applies the one distinctly to Κύριος or Jehovah, he to Θεὸς or the Elohim, which was not right in that place, because Jehovah & Elohim

were both in that place expreſſed as diſtinct.

Concluſion. In all this, the ſame Jehovah and the ſame Elohims ſpeak, and are revealed in the New Teſtament as in the Old: therefore they ſpeak ſo, and are to be underſtood ſo in the New as in the Old, or he is known of none. But to ſet forth this by example.

1. When the Scripture ſpeaks of one God by adding εἷς to Θεὸς, as 1 *Tim.* 2. 5. *Gal.* 3.20. *Phil.* 2. 13. &c. in all ſuch places you are onely warranted to applie it contractively to Jehovah, from *Deut.* 4. 6. It is hereſie to ſay there is one God, that is, the Father onely, in which the other Elohims are excluded, 1 *Cor.* 8. 6.

2. And the reaſon why he ſays one God here, and not one Lord, is, becauſe Chriſt was now exalted and made Lord, and that title beſtowed on him, though inferior to the dominion of Jehovah.

3. Becauſe Θεὸς God is applied as the word to expound the Elohim by, it proves, that as the word Elohim under the Law-eſtate, was common to the Elohims, ſo *Theos* under the Goſpel is that common term properly given to ſet forth the Father, Sonne and holy Spirit by.

4. Hence 2 *Peter* 1. 17. he that is the Chriſt received from Θεὸ πατρὸς *God the Father*, without the Conjunction καὶ intervening; here the particular hypoſtaſis of the Father called God is mentioned.

5. So 2 *Tim.* 1. 2. *Tit.* 1. 4. 1 *Theſſ.* 1. 1. and not Jehovah, when as in *James* 1.27. God hath καὶ *and* ſet between it and Father: Pure Religion and undefiled before God and the Father; then by God is meant Jehovah and the particular Elohims of the Father; therefore expreſt, that whereas the Sonne came forth from God, and the Spirit, the Father abode in the bleſſedneſs and being of Jehovah without humiliation, *Rom.* 15.6. and thence diſtinguiſht.

6. When the Father is mentioned alone without God the Father, the Elohim is underſtood, not Jehovah, *John* 10. 30. *I and the Father are one*, which is as that *Deut.* 4. 6. Jehovah thy Elohims are one, *John.* 14. 16. *I will aske the Father*, *John* 8. 18. *The Father ſent him.*

7. When it ſays, *I am the God of thy Fathers*, Acts 7. 32. from *Exod.* 3. 6. ye are to underſtand the Elohims, not Jehovah; nor the Elohim the Father, more then the Sonne or the holy Spirit, *Gen.* 17. 6.

8. From *Acts* 10. 34. and *Rom.* 2. 11. God is ſaid to be no accepter of perſons, which 2 *Chron.* 19. 7. is aſcribed to Jehovah Elohims, as being eſſential to God to be juſt, and proper to all the Elohims in that Eſſence.

9. When God is ſimply ſpoken of, Jehovah is underſtood, as *Mark* 8. 33. *Thou ſavoreſt not the things of God*, John 13. 3. *That he came forth from God, and returned to God*, John 3. 2. Luke 3. 2. *The word of God came to John*, 1 Cor. 14. 36. *Thus* Ezek. 21. 1. *The word of Jehovah came to* Ezekiel: and 18. 1. and 17. 1. Iſa. 50. 1. *Thus ſaith Jehovah.*

10. When worſhip is given to God, *Acts* 18. 7. 13. and 16. 14. it is to be underſtood Jehovah, *Matth.* 4. 10. *Luke* 4. 8. from *Deut.* 6. 13. *Thou ſhalt fear Jehovah thy Elohims, and ſhalt ſerve him, and ſwear in his*

Name

Name, Deut. 10. 20. *Thou shalt fear Jehovah thy Elohims*, &c. 1 Cor. 14. 25.

11. When Θεὸς God is set down without an Article as a diminutive, then the Sonne or Spirit which came forth from God, were sent, and were less so then the Father are intended; or the Father, because he alone without the Sonne and holy Spirit is not Jehovah.

12. The Attributes set to God in the New Testament, direct us to whom to apply them, whether to Jehovah, or to the Elohims in general; the Spirit or Adonai in particular, as 1 *Tim.* 4. 10. God is spoke of as the living God, *Matth.* 16. 16. 1 *Thess.* 1. 9. *Heb.* 9. 14. by looking into the Old to whom that Title is attributed. Now the living God is attributed to the Elohims, *Deut.* 5. 26. *Who of all flesh that hath heard the voyce of the living Elohims?* and hence as of those Elohims, *John* 1. 4. the Son or Word is said to have life in himself, *John* 5. 26. *As the Father hath life in himself, so he hath given to the Sonne, to have life in himself*, &c. In which he emptied himself as Mediator, acknowledging all he had to be from Father or Holy Spirit, he being in his Ministery.

Obj. *Life is said of the Father to be given the Son, therefore he is not equal.*

1. *Resp.* In Jehovah the Elohims are one, but among the Elohims by consent, as parts and portions are as it were commitred to each other, that one thereby may glorifie another: the Father by his part glorifying the Sonne, the Sonne the Father, *John* 17. 1, 4, 5. and 8. 54. *John* 16. 4. the Spirit by his portion glorifies the Sonne.

2. These portions are so committed one to other, that one thereby is equal with the other, *Phil.* 2. 6. Ἴσα Θεῷ *equal*, that is, equal in portion to God: hence *John* 5. 22. *all judgement by the Father is given or committed to the Sonne, by which all men should glorifie the Sonne as they glorifie the Father*; his portion equalizeth him to the Father. Hence also the knowledge of the times and seasons are kept in the Fathers hands, as his part of portion *Act.* 1. 7. which the Father hath set ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

3. The very out-going of Jehovah in himself as a Father, was as a portion in that being to the Elohim the Father in Jehovah: so the Sonne in Jehovah is his portion to be the Sonne, by which he is said to be ἴσον τῷ Θεῷ, *John* 5. 18. but he said God was ἴδιον πατέρα his proper Father; making himself equal to God: so the Jehovah going forth in the Spirit, made the spirits portion equal with God.

Note, that is that Divine Glory, Honour, and worship Θεῷ to Jehovah came to be given and distributed to the Father, Soe, and Spirit, thus gone forth in God, as to be called God, be God, and worshipped.

4. This is cleared from the use of the word ἴσος *Matth.* 20. 12. *These last have wrought but one hour, and thou hast made them equal with us*, that is, not in proportion, as Mr. *Biddle* dreams, but in proportion; one having as much as another, *viz.* a penny: so also *Luke* 6. 34. *Acts* 11. 17.

5. So that the Father having the knowledge of the times, which the Sonne hath not, makes not the Father greater then the Sonne; nor the Sonnes having all judgement, makes not him greater then the Father:

they

they having that in themselves makes an equality among them, as Elohims, and one as Jehovah: all are Jehovahs, committed to the Elohims.

6. In God is no form or proportion of parts, therefore equality cannot be attributed to God in such a way as that, the sence in that kinde would prove meerly carnal.

The portions of the Elohims in Jehovah to our understandings is expresst, *Prov* 8.12. Wisdom, Prudence and Knowledge, which ver. 22. Jehovah possest before his works.

There is one notable place to object from, 1 *Cor.*8.6.

Resp. 1 *Cor.* 8.4. He saith in opposition to Idols who are nothing, that there is no God other then one in the World, which is spoke of the World Estate, signifying Jehovah.

Ver.6. In the Church Estate to the Saints, is but the one God to them is a Father, Jehovah discovering himself in the Gospel in the Father the Elohim in the excellent Majesty, which the World knows not; in which the Church outstript the World in divine manifestations of God, called a knowing God as revealed by the Son, or in his Son as a Father, it being revealed in the Gospel-state onely.

And the words to be read thus, *ver.6.* But the one God to us is a Father, disjoyning Gods being as Jehovah to the World onely, but gone forth in himself a Father to the Church, revealed in the Gospel by his Sonne. Ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ. Now whereas the Translators place the Verb Substantive as understood before εἷς, saying, But to us is one God the Father, it ought to be placed between θεὸς & πατὴρ, God and the Father: but to us the one God is a Father.

1 Or they make the God in the world, and the Church two.

2 By this distinction God is distinguisht according to the distinctive ἀλλ', but not in his Essence, but Gospel-manifestation of himself to believers, as a Father in the Son, more pretious then as a Creator.

*Joh.*10.34,35. *Is it not written in your Law, I have said ye are Gods? If he have called them Gods to whom the word of God came, and the Scripture cannot be dissolved,* &c.

1 Θεοὶ Gods here answers to Elohim, *Psal.* 82. 6. and proves the word from Θεοὶ Gods, to be of the plural number.

2 The *Psal. ver.* 1. proves it to concern Judges, judging by Gods Word, and not God to be worshipped, but men honoured of God.

3 Called Gods, because intrusted with that act was proper to God, as his vicegerents in judgeing, justifying, condemning, and sentencing to death: and yet such but *nomine, non re.*

4 These, because instituted of God, are called Gods: when other Judges ruling by other Laws, are called בעלי Lords, and אדנים opposed to Elohim, *Esa.*26.13. because they sat not as the Elohim in the seat of God as Gods, which is the highest of all honour.

As for 1 *Cor.*4. 5. the many Gods in Heaven, as Sun, Moon, Stars; and the Lords, *Saturn, Mars, Venus, Mercury.* Many Gods in earth,

Rom.

*Rom.*1.23. worſhipping forms of men, of fowls, of four-footed beaſts, and creeping things; as appeares by what the Apoſtle hinted at *ver.*4. where he ſaith, that *an Idol is nothing in the world*: ſo that Idols are in this text clearly oppposed to the true God.

Queſt. *If in portion the Son be equal with God*, Phil.2.7. *how comes he to be leſs then the Father, the Father greater then he? which muſt be ſaid of his divine nature, as he was the Son, in relation to God his Father*, Joh. 14.28. *when again he ſaith*, The Father and I are one.

Reſp. 1. In the beginning of the way of God, *viz.* his going forth in himſelf, *viz.* Jehovah in the Elohims, Father, Son, and Spirit, were one and equal, as in the uncreated being of God.

2. But in the goings forth of God, came to be inequality between the Father that never came forth, and the Son which came forth from God, *John* 13.3. *John* 16.27,30.

And the Spirit which cometh forth from the Father, *John* 15. 26. and 14.26.

3. This going forth from God is a ceaſing, as it were, the uſe of, and injoyment in it ſelf, the injoyments of its portions as God for a time, as it were ſetting themſelves apart from it, called an emptying himſelf, *Phil.* 2.7. that he might become a ſervant.

4. He came into the world, *Joh.*16.28. that is, into the ſtate of creatures in man: to clear which glorious myſtery of God, no Scripture hath that fulneſs in it, that *Phil.*2.6,7,8. hath in it, which is much abuſed, and miſ-underſtood of men. I ſhall therefore the more fully ſpeak thereunto. And the rather, becauſe as the Son was ſent, the Spirit was ſent: as the Son came forth from the Father, the Spirit did: as the Son took on him the form of a ſervant, ſo the Spirit in becoming the advocate of Gods elect: whence this text, clearing the equality in the eſtate of the Sons inequality with God, proves the Spirits alſo, and ſtops the mouth of adverſaries and blaſphemers: proving that that was to be done in the Son of God, and yet not deſtroy his divinity or equality in being, which may alſo be done in the holy Spirit, and not deſtroy his divinity or equality in being to God.

The firſt and main objection is from *ver.* 5. where it is ſaid, *Let the ſame mind be in you, which was alſo in Chriſt Jeſus*: and 1 *Tim.*2.5. makes appear, what was ſpoken of Jeſus Chriſt, was ſpoken of man, and not God.

Reſp. By Jeſus Chriſt is meant ſometimes, not the humane nature, or the Son of man, but the Son of God alſo, and indeed, as Chriſt when he asked the Diſciple *Peter*, had this confeſſion, *Mat.* 16.16. *Thou art Chriſt the Son of the living God.* The one is not a foundation to build the Church on, to ſtand by without the other. Whatever Mr. *Biddle* dreams of, his doctrine will come to nothing: for he that in Scipture is the Son of man, is called the Son of God alſo.

Both are intentionally ſpoke of, though the Son of God is not mentioned: for the doctrine of the Apoſtle being to teach men from what in

Chriſt

Christ was to be imitated, that is, his humility; but as God they could not empty themselves by becoming servants, because not equal with God. I shall divide the truth, it dividing it self,

1. Into what was said of, and was done in the divine nature or being, as Son of God.

2. Into what was done in the humane nature, as Son of man.

That was said of, and done in the humane nature of the Son, is laid down, *Eph.2. 6, 7.*

Who being in the form of God, thought it no robbery to be equal with God. But he emptied himself, taking the form of a servant.

1. The form of God, is the essence of God; God being uncapable of any other form, because immaterial; in which form the Son of God subsists, even as the Father and Spirit subsist, *viz.* the Elohims in Jehovah: so that his equality is not in the form; therein is a oneness, the Elohims are one Jehovah, *Deut.4.6.*

2. Nothing can be in the form of God, and not be God, as here ὑπαρχῶν, which signifies a subsisting, or real being in that form, as the being of man is in his material and immaterial formes of body, Soul and Spirit; so that that which is the form and being of God, is the form and being of the Son, who is God, as the Naturalists say, *forma dat esse subjecto,* so the form of God here, is the being of God.

3. To understand the being in the form of God, to be his exercise of divine power in working miracles, as if God himself had been on earth, is a corrupting the text: for the exercise of the divine power is not the form of God, nor God; much less a being in that form: it's a manifestation of God, but not a form of God.

4. Thus his being in that form, made him equal to God; by God here in especial manner, the hypostasis of the Father being meant; because that abode in the increated estate and form of God, and came not forth into the world, as the Son and Spirit did.

1. Not being in that form, so the Father, God, and Son are one.

2. But his part in and of that form, was equal with the Fathers.

3. The glory given to him as Elohim in all service, sacrifices, worship from men is equal, as in all the Levitical dispensations Jehovah hath the Elohims usually added by an indefinite term, or common words, shewing one had no more glory added to it, then the other in all their services, because done to them in Jehovah.

4. This his being in the form of God, kept him (in all his equalizing himself to God) free from robbery, that is, from any unjust violence offered to God in his glory or honor, by taking divine glory and honor to himself equally with God from man or Angel, being equal with God, that is, the Father, in giving to, and doing good for them, and in giving being to them.

Note, we have stated the true nature and excellency of his being in himself by the disjunctive ἀλλ' whence he shews,

1. How this admirable or wonderful being in the form of God, pre-

pare

pared it self as God to save men.

2. Which was done in emptying it self, which was his work distinct from the Fathers, *John* 5. 17. he being now on the work of redemption: in creation, they wrought as one.

1. Shewing, though he were himself still, that is, in the form of God, God, he and the Father are one.

2. [illegible] he emptied himself of his equality with God, *John* 14. 28.

3. He emptied himself: the Father emptied him not, nor any other.

4. This his emptying himself did not destroy himself; it was but a laying aside, as it were, his robes for a time.

5. This emptying himself did but prepare a way for him to take upon him the form of a servant, which he could not have done, had he not emptied himself first; such was his form, his being, and equality with God, that it could not stand with his state to be in any thing inferior to him: in which his divinity was not idle, as Mr. *Biddle* objects.

He that was in the form of God, he took on him the form of a servant, even as God.

1. The form of a servant is the becomming of one man bound to serve another, and to be at his disposing, as to his Lord; in which he is a servant; and he that he is bound to, is become a Lord or Master; and is the state of bondage, which was said of Christ, *Gal.* 4. 4. in that the Son made of a woman, was made under the Law; and so nothing differs from a servant, though Lord of all.

2. As a servant, so he undertook in the humanity to do all he did; he came as sent by a Master, as appears, *Luke* 14. 17, 22, 23.

3. Hence he spake nothing, but what he heard; what he did, he did as his Masters work he gave him to do, and not as his own: in which he was less then the Father, *John* 14. 28.

4. He took it on him of himself, the Father put it not on him; so that it is not believed God could do what he did for poor man, the Son making it his work to empty himself, and serve the Father in mans stead; a work below the nature of God, and distinct from the Fathers, *Joh.* 5. 17.

5. If this had been spoke of man Christ, it had been no more but his duty; nay it had been its honor to be a servant to God, as it is to all Angels and other creatures.

But he that is in form of God, he empties himself to take on him the form of a servant, who owed no service to any; which is not to be said of man, Angel, or other created being.

6. All this was done in the divine nature, before he assumed the humane nature: all which comes in the following words to be distinctly spoken of.

7. He the divine being γενόμενος, made, that is, a servant, in the likeness of men; that is, so a servant to God in all things, as other men are servants to their God, yea, to their Masters, ὑπήκοος ἐγένετο.

Ver. 8. *And in habit being found as man, he humbled himself, and became obedient to death, the death of the Cross.* In which is that was done in the humane nature.

C. I.

1. ἀνθρωπος, which was the outside appearance of Jesus Christ; he was as man subject to death, hunger, weariness, scorn, reproach, and shame, as other men, being man of the virgin.

2. In his *outside form or fashion he is as a man*, ὡς ἄνθρωπος. ὡς here distinguisheth him from the common state of men, born in sin; and again, because not begot by man, but made by the holy Spirit.

3. ὡς (as) a man, sometimes may be used to prove the reality of his being man as man is, or as other men are.

4. He was found in scheme or figure: a term proper to a body, as man: that is, men saw God in man; which they the Jews long looked for, and now found him in figure as man. *Joh.* 1.46. *Philip* tells *Nathanael*, *We have found him whom Moses wrote of in the law, and the prophets.*

5. He humbled himself in the humane figure, or submitted himself, being made obedient to death, the death of the cross.

1. He submitted himself to death. *Joh.* 10.18. *No man taketh my soul from me, but I lay it down of my self. I have authority to lay it down, and I have authority to take it again. This command I received from my Father.*

2. He was obedient: the Father commanding him to do it, did it, though he could avoid it.

3. He humbled himself in it, because he had not sinned; and death is the wages of sin onely: so that he that hath no sin, ought not to die.

4. He was obedient to the death of the cross, because that death of all other was an accursed death. *Gal.* 3.13.

Now from these, that I may stop the mouth of the adversary and the gainsayer,

1. He, in that he was equal with God, and at God, to be a servant, of the Divine nature it's said ἐκένωσε, he emptied himself. Therefore,

2. He as man ἐταπείνωσε, he humbled himself to death.

1. This *he* as God was *in* μορφῇ Θεοῦ, in the form of God.

2. As man, he was ἐν ὁμοιώματι ἀνθρώπων, in figure man, as man.

1. Εὑρεθεὶς, he is found in form as man.

2. Ὑπάρχων, he is existing or being in the form of God.

1. As God, he took on him the form of a servant, having emptied himself to do it, that he might become so.

2. As man, he became obedient to the death, the death of the cross.

Conclusion. What is said of the Divine nature, cannot be applied to men or angels.

2. What is said of the Humane, cannot be applied to the Divine.

3. Hence it is said, *Therefore God*, Jehovah, not *the Father* alone, *hath exalted him*, the man that humbled himself to death, the death of the cross; and he hath the *name*, that is, the Soveraignty as Lord in the Church.

4. In this exaltation of the man Jesus, the Son of God had no hand, because he emptied himself, that is, in this work he ceased to act as Elohim, though in Jehovah, because united to himself; it being the work of the Father and Spirit herein to glorifie the Son, and not the Son to glorifie himself, *John* 17.1.

Joh.

Joh. 8. 54. *If I glorifie my self, my glory is nothing: it is the Father that glorifieth me, whom ye say is your God.*

Sayes Mr. *Biddle, Was his divine nature idle that time?*

Resp. No, it was then emptying it self; a work hard for man to do. What then think you? Is this to be looked on as done in God? a work the world will say is not to be done of him is God, and be God: *John* 5.17. *The Father works, and I work:* the Son in the work of Redemption, works a distinct work from the Fathers, when in the Creation they wrought together.

6. This example was manifest, as Mr. *Biddle* would have it, before he was commanded, sent, and did the works he did in the name of him that sent him, and not in his own name.

But to clear this point more fully.

John 16.27. *The Father himself loveth you, because ye have loved me, and have believed that I came forth from God.* Here the Father is the Elohim, God Jehovah, whence they believed that the Son came from.

2. Ver. 28. *I came forth from the Father, and came into the world.*

Note, He is said *to come forth from* Jehovah, and *from* the Father, as two things intended by the holy Spirit.

1. In which was indeed his emptying himself.

2. Had he abode with Jehovah, as the Father did, he could not have been emptyed.

3. Had he abode with the Father, as he was with the Father, he could not have been a servant; it being that state that is opposed to the state of Sons, and condition of Sonship, *John* 17.5.

4. He came forth, therefore Jehovah and the Father were not prejudiced by his so coming forth, and by his serving; no, he glorified him.

5. His coming forth from God, proves he was in God, and God, as Jehovah is God; again, he came forth from the Father, who was so in God and with God, as the Father was, *John* 1.1,2.

6. Hence the coming forth from God, is the signifying of his emanation to be from an uncreated estate and being, and that this very uncreated estate and being, came into the world as into a state or being contrary to that he came from, being a created estate, which comprehends Angels and all creatures contained in Heaven, as well as the Earth, being part of the World.

7. This word *world* in special respects the manhood of Christ, which indeed is the Microcosme, or the Worlds Representative, having in it self, in its Spirit, an off-spring of God, and in the body a being of earth, joyned in one.

8. In this coming forth from God and from the Father, he made himself less then the Father, who came not forth from God.

9. No creature ever is said to come forth from God Jehovah, nor none but the Elohim, the Father, Son, and Spirit, are ever said to be in him. So now the Elohims are said so to be in him, as to be him, and he to be them: the Creatures are said to be God, as *contentum in continenti*; but not in his

his being so, as that himself cannot be without them: nor are the most glorious Creatures ever said in their very being to come forth from God.

10. In that he came into the World or Man, he yet made himself more inferior to the Father: *John* 18.37. he is spoke of as *man born, and as God, by his coming into the World to witness to the truth.*

Conclusion: he in man, is the same he that came forth from God and the Father into the World.

2. He is spoken of distinctly from God and the Father, in his coming forth from him, as from man, in his coming into the world. *Isaiah* 9.6. In the child born is the humanity; in the Son given, the divinity set forth of the Son, *John* 3.16.

The third Testimony by which, as by three witnesses, this truth is fully confirmed.

Heb. 2.16. *He took not on him ought of Angels, but he took the seed of Abraham.* In which is signified,

1. That he that took the seed of *Abraham*, was able to have took the nature of Angels on him, had it been his will and pleasure.

2. Had he took the nature of Angels to him, it had been inferior to him that took it, as the nature of man he took was to him.

The Faker, and that he took to himself, was not the same nature: he that took was greater than that was taken by him.

4. This is the ground why the Scripture useth that expression in many places, *Of whom Christ according to the flesh came*, Rom. 9.1. signifying Christ had another way of coming, then that according to the flesh, which was his coming forth from God: according to the flesh, man; according to his coming forth from God, he was God.

And here I cannot pass by Mr. *Biddles* paradoxical exposition, made on *Rom.* 1.3,4. compare *Heb.* 9.14. *Who through the eternal Spirit offered himself without spot to God*: which he compares with the spirit of holiness, and indeed are one, but not as he makes them; who by the eternal Spirit understands not the Spirit in God, but the body of Christ made a spirit.

1. The whole Scriptures say not, that the Body of Christ risen, or any other, is made a spirit, but a spiritual body concretive, not a spirit, 1 *Cor.* 15.44. which is done, in that mortal shall put on immortality, corruptible incorruption.

2. *He offered himself to God*: which sure, if Mr. *Biddle* dreams not himself, was his Body, Soul, and Spirit; all according to the flesh, by an eternal spirit; which was not by himself, but by the Spirit as distinct from himself, man which was offered up.

3. By this spirit of holiness, or divine being, he was declared to be the Son of God to *Thomas*, who seeing him was dead, risen again; saw that he was thereby declared to be the Son of God in power, *John* 20.28. death not being able to hold him, because stronger then it.

4. This spirit was the divine nature or being in Christ, and therefore not called the holy Spirit, of which he saith, *John* 2.19. *Destroy this Temple, and in three dayes* ἐγερῶ αὐτὸν *I will raise it*: it is not said the holy

Spi-

Spirit, or the Father, or God will raise it; but, I will raise it. And that these words made *Thomas* call him Lord and God, appears from *ver.*22. therefore when he was risen from the dead, his Disciples remembred that he said this unto them, and they believed the Scripture, and the word that Jesus had spoken; who looked on him, as raising himself. And thus the high Priests and Pharisees, *Mat.*27.63. *This deceiver said whilst he was yet living, After three dayes* ἐγείρομαι *I will raise it again:* and then *ver.*64. *and his disciples steal him away, and say,* ἠγέρθη *he is risen from the dead:* and *John* 10.18. he saith, *I have power to lay down my life, and I have power to take it again.* Now in that he saith, *No man taketh my soul from me*, shews the reason why the humanity cryes out to the divinity, *My God my God why hast thou forsaken me?* in that he left it to death: which whilst it supported it, it could not die, nor be overcome of death.

This is notably illustrated in the healing the woman diseased with the bloody Issue; who being secretly healed, Christ said, *That he found vertue went forth from him*: which proves, that Christ was very sensible of the going forth of vertue, and the desisting of vertue, in it self, *Luke* 8.46. how sensible must it then be, when life must be laid down and given up by it self to death?

*Mat.*27.46. Hence in the Greek it is, Θεέ μου, Θεέ μου, Eli, not Jehovah nor Elohim, without an Article signifying a diminitive, and proper to God; as *came out from God*, properly owned of the humanity as its God; who by its withdrawing vertue from him, felt himself weakned, and given up thereby to death: compare *Acts* 2.24. and 4.10. and it proves Jesus to be God, ὁ Θεός.

Quest. *How came this divine nature into the humane?*

Resp. In the holy Spirits making him according to the flesh: the Son is foretold, *Psalm* 72.6. prophetically, *to come down like rain into a fleece of wool*; which was done in his being in the womb of the Virgin.

I come now to speak of that Mr. *Biddle* calls the third person of the holy Trinity, *viz.* the holy Spirit, which he sometimes takes to be that Spirit in Scripture, which is onely called the spirit, and not the holy Spirit, which distinguisheth them clearly thereby; it being no other then the humane spirit of the Lord Jesus Christ.

But that the Spirit the holy, or the holy Spirit is of the Elohims, and in Jehovah, and so indeed of the Trinity, being one, of one and the same nature, having one and the same name with the Father and Son, appears:

1. Elohim is of the plural number, not dual; and so more then two are meant thereby.

2. And no more then three, because the old and new Testaments onely speak of three as one in Jehovah: of the Father abiding in the excellent glory, and the Son and the holy Spirit coming forth from thence, and no more, 1 *John* 5.7.

3. So that to preach from the Gospel a Trinity consisting of a divine and infinite being, and of a Man-God, and an Angelical created

created spirit, is a thing forbidden of God, *Exod.*20.2. *Thou shalt have no other Elohims before me*: that is, no other but those that are in the one Jehovah; which these are not, being indeed feigned things and false, not in Jehovah, nor Jehovah; he himself says the contrary of them. And in this Scripture, that Elohims in Jehovah are more then two, is clear; and that to render Elohims by *God*, as now taken, is not according to God.

And as for that supposed distinction of *the Spirit of God*, and so he is thereby distinguished from God, it is no more truth, then if a man should say, that the Scripture speaking of the spirit of man, hath thereby distinguished it from man; when man is not nor can be man without his spirit: so nor is the true God God to any without his spirit, 1 *Cor.*2.11. As for the Spirit's not staying within God, as mans within him, it is to shew the infinite being of the Spirit, whose abode and being in God, is not as mans spirit in his minde, as confined to a place in God.

The Son, in coming out from God, the uncreated and incommunicable state of the Elohims in Jehovah, came into the world, uniting himself to the man Christ Jesus, or to the created being of man, in which he came into the world: but as for the Spirit, he came forth from the Father, in the uncreated and incommunicable state of Elohims, *Joh.*16.27,28. and as the Son is distinctly said to come forth from the Father, *Joh.*15.26. But he is not said to come forth from God as the Son is, nor to come into the world, that is, that he is become one with any created substance. Hence it was the *form* of a dove, not a dove, he was said to descend in; it being given for a signe to reveal Christ by, that the Spirit must visibly descend on one man amongst many, so that it may from all other set him out to *John* to know him by. And then it must come from heaven, lest men should take the likeness of the dove to be an ordinary dove indeed; who is no more confined to heaven, then Jehovah is: where Jehovah is, his Spirit is as he is.

The end being this, as *Joh.*1.32,33. how vain is it to argue, That the Spirit goeth from one place to another, and is not infinite, and cannot be God? I hope Mr. *Biddle* will not say that the holy Spirit of God was confined to that dove-like shape: if not, what is all that he hath offered therein? When Jehovah Elohims are said to descend, *Gen.*11.7. do they therefore go from one place to another in their essence?

Again, the Spirit of God is not said to come into the world, as the Son is said; he being not joyned to any nature created, as angels or men; much less may he be said to be a creature, or a part of the world, as all creatures are whatever.

The very expression of God, (*Joel* 3.1. *Acts* 2.17.) *It shall come to pass, says Jehovah, in the last days I will pour out of my Spirit on all flesh*, proves that what is said of it, is not said of any Angel or other created Spirits; it being not in their nature or being to be so poured out; who in us is still the Spirit of God distinct from our spirits.

As for Mr. *Biddle*'s saying he was sent by a man, he must first prove Jesus Christ the Son of God is meer man; which is *petitio principii*, and then that he is less then the man Christ.

And

And to be sent to see them: in which, as the Son, he humbled himself, and was less then the Father; & less then the Son, who sent him, *Joh.* 14.26.

And then he heard from him as man, when the Word indeed says, *He shall take of mine*, but not, *He shall hear of me*, Joh. 16.14. and in vers. 13. *what he shall hear, that he shall speak*: it is not said, *what he shall hear of me*; in which there is theft from the Spirit. This hearing of the Spirit is not a hearing of creatures in the way of man, though our hearing helps to demonstrate it symbolically.

My purpose is to be brief herein: consider well, I pray. 2 *Cor.* 2. 3. the *Corinthians* are *an epistle of Christ, written not with ink, but with the Spirit of the living God*; of which Spirit they were Ministers, and by which they were quickned, vers. 6. Vers. 8. their Ministery is called *the ministery of the Spirit*, that reveals truth, teacheth, leadeth, sanctifieth, comforteth, assisteth, and helpeth infirmities; in a word, helps to profit by preaching, and assists in prayer to Jehovah.

Now lest this spirit should be thought to be the humane spirit of Christ, as in many places of Scripture; or a created spirit; vers. 17. *The Lord is the Spirit.* By Κύριος in the New Testament is meant either Jehovah, or Christ; but it appears that by *the Lord* here is meant Jehovah, who is that Spirit called *The Spirit of the living God*, vers. 3. and that ministreth, vers. 8. and therefore concludes, *where the Spirit of Jehovah is, there is liberty.*

Vers. 8. he clears this, saying; *we all with open face beholding the glory of the Lord, are changed from* (or, *changed into*) *the same image, from glory to glory, even as of* Κυρίου πνεύματος, *the Lord the Spirit.*

1. See vers. 3. the Epistle is Christs, written with the Spirit of the living God: on which is the rise of the Apostles speech; and *the Lord Christ* and *the Lord the Spirit* distinguished.

2. So here is the Lord Christ in the 18 verse, into whose image men are changed as distinct, and admits not place for his Spirit of holiness, and everlasting Spirit.

3. The Lord the Spirit, that is, Jehovah the holy Spirit, of whom this change is thus made in men, as the efficient cause thereof.

4. Vers. 8. The means how it's effected; and that is by the ministery of the Spirit. In which we may see, that the holy Spirit of God is the Lord Jehovah, though in his ministery: and though not called the *holy Spirit*, yet the *Spirit of God*; which Mr. *Biddle* distinguisheth from God. Who yet humbled himself, not onely in beholding things above, but in beholding things on earth, so as to come forth from the Father to see them. *Joh.* 14.16.

And *Joh.* 16.13. he speaks not of his own, but what he hears. He glorifies Jesus Christ the Son of God, to man, *Joh.* 16.14.

In a word, he is sent to carry on the work of God in saving man. The Father had begun, the Son had furthered, and now he comes to finish it, ministring life and power to the means appointed by the Lord Jesus to be used in the revealing the Lord therein in power, which is called (2 *Cor.* 3.8.) *the ministery of the Spirit.*

All

All which undertakings of the Spirit, do not destroy his Deity, nor being, no more then that of the Sons undertaking for man: nor is there apparent in what he doth to destroy it, as in what the Son did, who came out from God, and from the Father, into the world; when it is not said so of the Spirit, who, though he ministreth, is Jehovah the Spirit.

Object. *But* (says Mr. *Biddle*) *There is but one Lord, therefore the Lord the Spirit is the Lord Jesus.*

Resp. There is indeed, by way of eminencie, but one man made Lord, of God, that is, Jesus Christ.

2. This denies not Jehovah to be Lord, and so not the Lord the Spirit, who made Jesus Lord and Christ.

I remember Mr, *Biddle* makes use of *Joh.*17.3. *This is eternal life, that they may know thee the only true God, and Jesus Christ, whom thou hast sent.* Now, says he, here is no mention of the Spirit to be God, nor of the knowledge of him to be eternal life.

Resp. 1. By *God* is meant here Jehovah, Father, Son, and Spirit.

2. It is but only Jesus Christ intended, as distinct from the Son, spoke distinctly of, vers.1. & 2.

3. But if any plead the Son was sent, and intended here; yet the Spirit is not excluded from Jehovah, who came not forth from God, though from the Father and the Son, because as yet not distinctly sent forth, the Spirit not coming forth until Christ was ascended, *Joh.*16.7. and 7.39.

4. But, say they, this was spoken to the Father only, as the only true God. True, not excluding the Spirit and Son: only this, he abode in the excellent glory; the Son came forth, and the Spirit was to come forth.

5. By *Father* is not simply meant that hypostasis in Jehovah called the Father, but Jehovah, that Elohim begetting the Son: nor the Son that hypostasis of the Son the Elohim, but the Son Jehovah is begotten in Jehovah the Father, yet all one Jehovah, in which the Father and Son are one; and the Father in the Son, and the Son in the Father. *Joh.*14. 11. *Joh.*10.30.

6. To know the Father to be an Elohim in Jehovah, is to know him to be the only true God, as Jehovah: and to know the Son and Spirit to be Elohims in Jehovah, is to know them to be the only true Jehovah. And this is no Barbarism: for, *Gen.* 19. 23. *And Jehovah made fire and brimstone rain on Sodom and Gomorrha from Jehovah:* that is, Jehovah the Son, from Jehovah the Father; yet these are not two Jehovahs.

7. He speaking to the Elohim the Father, that he is the only true Jehovah, doth not deny the Spirit the Elohim Jehovah to be so also, because he speaks not of him: who knows one, knows the other, as Christ, *Joh.* 14. 9.

8. It was the operation or ministery of the Elohim the Spirit, to give the knowledge of the Father, and whom he had sent, Jesus Christ: and so he is implied, as well as Father, and Son Jesus Christ.

But to take away offence from the world, the Spirit the Elohim was sent, and came; and coming, came to minister, as appears by his title and description of Advocate; ὁ Παράκλητος.

1. As

1. His coming forth from the Father, his ſending, his title, ſignifie an inferiority in him, aſſumed by him, in relation to him that ſent him, and in relation to us to whom he is ſent, being ſo far belowe him.

2. As he is Παράκλητος, he is our miniſter, and his acts as ſuch are acts of miniſtery, called διακονία τῦ πνεύματος, the miniſtery of the Spirit; in which he emptied himſelf, that he might fill the Saints.

3. Whatever acts of miniſtery he doth in the Saints, as his making interceſſion for the Saints with ſighs, &c. they are acts of the Spirit as come forth from God, as the miniſtery of the Spirit.

4. He came, and was ſent of God therefore, as the end of his coming.

Object. *This is ſaid of the Son indeed: how can ye prove it of the holy Spirit?*

Reſp. The Son and Spirit, Elohims in Jehovah, are one Jehovah; ſo that one is equal with the other therein as God: ſo that what is humiliation in one, muſt be humiliation in the other.

Yea, the Spirit is the Spirit of the Son. The Son, if he be humbled and emptied, coming from God, ſo is the Spirit ſo alſo, in being ſent.

Again, his taking of Chriſts, and ſhewing it the believers, is his miniſtery: ſo that to deny the Spirit to be God, and yet to miniſter, is to deſtroy the glory of the miniſtery: for, the miniſtery of the Spirit is ſaid to be ἐν δόξῃ, in glory, yea exceeding glory, 2 *Cor.* 3.8,10.

Now fleſh reaſons, *How can God be God, and a miniſter?* Why he emptied himſelf. *O how can that be?* Yea, he took on him the form of a ſervant, and miniſtred to man, in prayer, ſighs, groans, words, tears, ſenſe, faith, aſſurance. Now, with *Nicodemus*, the natural man cryeth, *How can theſe things be?* Joh. 3.4. The Word ſays it; bleſſed art thou that believeſt: if not, the Word preached will not profit, becauſe not mix'd with faith in him that hears it. *Heb.* 4.1.

Object. *O but how can he be God then?*

Reſp. 1. The form of a ſervant deſtroys not the being of the Son.

2. He took it on him: ſo that he was that after he took it, as he was before. *Matth.* 3.17.

3. He was not made, or formed, or emptied by any but himſelf. Now Reaſon in all, carries men to preſervation of themſelves in their being.

4. The Father ſtill acknowledged the Son, in form of a ſervant, to be his ſon, *Matth.* 3.17. and the holy Spirit ſtill to be the ſpirit of God, though come out from God, and adminiſtring to the Saints.

6. Such is the miniſtery of the Spirit, that nothing of any is accepted in any, but what the Spirit brings forth, *Gal.* 5.22. or rather, *Rom.* 14.17.

1. If I pray, the Spirit makes interceſſion, *Rom.* 8 26,27.

2. If I profeſs Jeſus, it is not accepted, without it be done by the holy Spirit, 1 *Cor.* 12.3.

3. If I offer up any thing to God; the Lord looks on the minde of the Spirit, as being approved of by him onely, *Rom.* 8.27.

4. Hence, *If I ſing, I will ſing with the Spirit; if I pray, I will pray with the Spirit.* 1 Cor. 14.15.

1. Laſtly, the Spirit ſent out to miniſter, ſtirs up the heart of man to God:

God: to which ministery God onely casts his eye, and knows the minde of the Spirit, approves of it, as distinct from the creatures, not his own.

2. The minde of the Spirit, as a minister, is to glorifie God and the Father, and the Son Jesus Christ, to the creature he is sent: and thus, as emptied of it self, and a servant to Father and Son, he exalts them to the creature. Which minde of the Spirit is heeded of Jehovah in prayer, &c.

3. He doth it as a minister, not as Jehovah, in this state of his emission, as the Son did: for, *he speaketh not of himself, but what he heareth*: in which he is in form of a servant also.

As for the puzling Argument of *Philo* to *Justin*, from *Acts* 10.38. *viz. If Christ were Creator, what need the Spirit be given to him to work miracles by?*

Resp. 1. *Justin*, and so Mr. *Biddle*'s other Authors, held Jesus to be the Son of God, & the Creator; though as man inferior to God; yea, as Lord.

2. The Son emptied himself; therefore the Father and Spirit must fill him, and fit him to do what he was to do in his ministery as a servant; who otherwise could do all things of himself, in heaven and earth, according to his will. In which he glorified the Father and Spirit, who again, after that ministery, glorifie him to the world. And so the Spirit also he emptied himself, when, being sent, he spake nothing but what he heard; and then, that he took of Christs, and shewed the disciples.

3. Yet that the Spirit was not inferiour to the man Christ the Mediator, appears in this, in that he saith, *Joh.*14.16. *I will pray the Father, and he shall give you another Comforter*: when as God indeed he saith, (*Joh.*16.7) *I will send him to you.*

1. Now as the Elohim was a common word to the hypostasis in Jehovah, not one distinguished from another: so Θεὸς God the Father is called God the Father: *Gal.* 1. 3. *Grace and peace be with you, from God the Father.*

2. The Son is called Θεὸς God, *Heb.*1.8. *To the Son he saith, Thy throne, O God, is for ever and ever.* The throne of God is the essence Jehovah, in which the Elohims are in their majestie.

As for *Rev.*4.3. the throne is set in the Church, when he that sate is said to be like a Jasper and Sardine stone, and a rain-bowe circling the throne in shew like a Smaragdin.

The Jasper is green, signifying the state of the Father, who abode in the excellent glory. The Sardin is of fleshie colour, signifying the Sons assuming humane nature. The Smaragdin is also green, and shews the Spirit never assumed any created nature, came not into the world, as the Son did.

Who as a rain-bowe runs round the throne, Jehovah being a spirit, *Joh.*4.24. and the Spirit called *The holy Spirit*, and *The Spirit of the Father*, and *The Spirit of the Son.* Matth.10.20. Gal.4.6. Mark 13.11. and *The Spirit of the Lord Jehovah.* Luke 4.18. Isai.61.1.

That these three are intended, vers. 8. is set down, in *Holy, holy, holy*, as alluding to Father, Son, and Spirit, as appears plainly, in saying Κύριος ὁ Θεὸς, that is, Jehovah Elohim, Παντοκράτωρ, which word doth specifie

Θεὸς

Θεὸς to be alluded to Elohim, because (*Gen.*1.1.) *In the beginning the Elohims create the heavens and the earth.*

Again, it is clearly expreſt, that glory, honour, and praiſe is given to him, that is, the Elohims, the Father, Son, and Spirit equally.

1. And the Son ſits with the Father in his throne, *Rev.*3.21. which he doth not, if not ſet out in the Sardine appearance the Lamb is dead.

2. Several appearances are not properly applied to the bleſſed being of God, who is without ſhadow of change; but as they ſerve to ſet out the Elohims in God.

3. As for the Lamb, *Rev.*5.6. he is as ſlain in the throne, that is, he is as dead to, and not capable of the glory proper to the Divine being of Jehovah Elohim.

And as for the Holy Spirit, it is called God, *Acts* 5. 3, 4. as I have cleared in my expoſition on that place, *Phil.* 3. 3. *For we are the circumciſion, οἱ πνεύματι Θεῷ λατρεύοντες, thoſe that worſhip the Spirit God.* It is not ἐν πνεύματι, as *Rom.*1.9. And thoſe taught of the Spirit are ſaid to be Θεοδίδακτοι, taught of God.

And becauſe the variety of Gods ſpeech by Θεὸς God may more clearly appear, I conceive it neceſſary to inſtance the ſame more largely.

1. 1 *Pet.*1.1,2. is expreſſed Θεοῦ Πατρὸς, God the Father; which is that which is called the firſt perſon in the Trinity. 2 *Cor.*1.2.

2. *Jam.*1.27. *Pure religion and undefiled* παρὰ τῷ Θεῷ καὶ Πατρὶ. here καὶ *and* diſtinguiſheth between Jehovah, God, in which Son and Spirit gone forth; and the Father, abiding in Jehovah.

*Col.*3.17. proves the diſtinction more clearly: *whatever ye do in word or deed, do all in the Name of the Lord Jeſus, giving thanks to God,* τῷ Θεῷ, καὶ Πατρὶ δι' αὐτοῦ, *and the Father by him.*

If by God be one thing meant and the ſame with that of the Father, or by Father the ſame with God,

1. Why are they both expreſt? *Fruſtra fit plura quod fieri poteſt per pauciora.*

2. Or why are they not always both expreſt? *Col.*1.12. *Giving thanks to the Father, who hath made us meet,* &c.

3. Or why are they thus diſ-joyned by καὶ here, and not elſewhere, in Θεοῦ Πατρὸς;

4. Why is there an article to τῷ Θεῷ καὶ Πατρὶ, when Father and God are diſtinguiſht, and not an article when God the Father as of the ſame thing is ſpoken of? as Θεοῦ Πατρὸς, not τοῦ Θεοῦ Πατρὸς: and ſo to Jehovah, *ha El Haggibbor*; to the Son diſtinct, *El Gibbor.*

5. To Θεῷ there is an article τῷ for emphaſis, as ſignifying Jehovah: but not τῷ Πατρὶ, becauſe it is for diminution, the Father being but one of the Elohims, and having but his portion with the Son and Spirit in the eſſence of God.

And ſo ſpeaking of God the Father, he ſaith, Θεοῦ Πατρὸς, not τοῦ Θεοῦ Πατρὸς, unleſs καὶ between as a diminutive.

6. Indeed he ſets the article before Πατήρ, *Eph.*3.14. ὁ Πατὴρ, the Fa-

Father, because, *verſ.* 15. all fatherhood in heaven and earth is named from him. *Matth.*23.9. *One is your Father, which is in heaven.* As Father, he is moſt excellent.

7. Clearly in this ſpeech of God the myſtery of God is revealed, *Col.* 2.2. *That their hearts might be comforted, being knit together in love, unto all riches of full aſſurance of underſtanding, to the acknowledgment of the myſtery* τῦ Θεῦ καὶ Πατρὸς, καὶ τ Χριςῦ, *of the God and Father, and the Chriſt.* So that as the Father and Chriſt are diſtinguiſhed by καὶ, ſo God and the Father.

1. And ſaith that the myſtery is in God and the Father, as well as in God and in Chriſt.

2. In the word *God* is comprehended the Spirit and Son, and the Father, expreſt as one in God, becauſe without an article added to the diſtinction, as Chriſt hath.

3. To underſtand by *God*, the Father onely, and by *the Father*, God onely, is to deny the Son, and to unthrone the Spirit, and to take their being God from them; which thus underſtanding the Scriptures alone preſerves to them.

And as for the Trinity that Mr. *Biddle* grounds from *Epheſ.*4.4,5,6. *One Spirit, one Lord, one God and Father of all,* &c.

1. That Spirit is not ſaid to be πνεῦμα ἅγιον, but ſpirit onely, and indeed alludes to Chriſts humane ſpirit; of which it is ſaid, *If any have not the Spirit of Chriſt, he is none of his.* So 2 *Cor.*13.5.

2. For as that one body is Chriſts, or Chriſt myſtical; ſo the Spirit of that body myſtical is Chriſts, by which they are of one faith, one minde, *&c.* and the ſpirit by which men received Baptiſm, which was not the holy Spirit, as appears, 1 *Cor.*12.13. compared with *Acts* 8.12,15,16.

3. As the ſpirit and body reſpect the Church, and are one, made one by that one ſpirit, as the Father and Son are one in that one eſſence of God.

4. As there is one body and ſpirit in the Church, ſo there is one Lord over it; which Lord is not the Son of God, but that made Lord that died and ſuffered death, *Acts* 2.36. in whom men are to believe, as that he is the Meſſiah of God, and into whoſe name Jeſus men are to be baptized, and to have ſins remitted therein.

There is one God, that is, Jehovah, *verſ.*6. in which the Trinity is comprehended, of Father, Son, and Spirit, as God is the Father of all, and not as the Father of the Son Jeſus Chriſt: for here he is ſo the Father, as he is the Father of all, and not in a peculiar manner, as Father of Jeſus Chriſt by generation, but by creation and generation. In creation, Father, Son, and Spirit are Father of all indefinitely, *Gen.*1.1.

6. The Trinity muſt be three of one nature, eſſence, and being, or they are not fit to be joyned together. A God, a Man, an Angel, nay a man, meer man, above an Angel, is a very ſtrange Trinity, and no leſs then robbery to make equality in them.

7. Indeed *Matth.*3.16. hath the Father ſpeaking as a Father to the Son

as

as his Son, not Jesus Christ as man, and the Spirit of God; which indeed is the Trinity or Elohims in Jehovah.

This one thing I desire may be considered, that the holy Spirit is said to be Spirit of God as Jehovah, and the Spirit of the Father, and the Spirit of the Son. Now as it is the Spirit of Jehovah, it clearly shews its essence and being in Jehovah to be equal and the same with the Father or Son, and one of the Elohims: for in this it is true, that *Quicquid in Deo est, Deus est.*

8. His Trinity is proved by 1 *Cor.* 12.3,4,5.6.

1. Vers.3,4. the holy Spirit is expresst and proved by its gifts, to prove the Word, and witness to the work of God by, as come forth from God.

2. Of vers. 5. the Lord Jesus as man sending out ministers.

3. Vers. 6. God Jehovah, as Father, Son, and Spirit, is spoke of, as in the essence or being of God.

Now these things are spoken of, as relating to the Church, God and Christ in the Church: but the Trinity relates to God as in Jehovah the Elohims, in which they are one and equal, portioned in God without inequality at all.

As for the most High God, *Heb.* 7.1. Θεῦ ὑψίστου, from *Gen.* 14.20. אלעליון: It answers to Jehovah, but hath עליון added to it, to make it as above other Gods in essence or being. This is not to distinguish the Elohims, to make them one greater then other by.

I should speak of Prayer, because Mr. *Biddle* hath reproved the gross practice now in use.

1. Prayer being to be made to Christ, as to our Priest, and by him to be offered to God, and not by us immediately to God, as now; in which the Priesthood of Christ is made void.

2. And how it is to be made to the Father, because Jehovah in the Father is come out to man in a discovery of love, which is as a condescention to man.

3. Because the Father is in Jehovah's excellency, and for or by the Son and Spirit gone out from God, to enrich man in the things of God, He comes as by consent of Son and Spirit, to give all things to any that ask in the Sons Name, that is, Ministery.

4. The Father is not so to be called *one*, as distinct from Jehovah, but as in him; and so the Son and Spirit have glory with him: it being the use of Scripture to set out men calling on Jehovah the Elohims, *Gen.* 4.26. *Mal.* 1.11. *Jer.* 10.25. *Psal.* 14.4. and 145.18. before the going forth of Son and Spirit.

Applic. In this the Son and Spirit glorifie God and the Father, emptying themselves.

2. In this the Father glorifies the Son, that nothing is given but through the Lord Jesus.

3. He glorifies the Spirit, in that he heeds onely the minde of the Spirit, and that nothing is accepted that is not from the Spirit, as no sacrifice that was not burnt or offered up by the celestial fire. But of this in my book

book of *Faith and Grace* at large.

To conclude, as God is thus distinguished, and so variously spoke of, by one word: so by the word *Son* is Jesus Christ variously spoke of.

1. As the Son of God, by being made of God, as *Adam*, Luk.3.38. compared with *Luke* 1.35. and yet man of the virgin.

2. As Son of God by generation, *Heb.*1.5. *To which of the angels said he, Thou art my son, this day have I begotten thee?* By which he is God in the throne of God, as in vers. 8.

3. As son of man, and of the seed of *David*; and so *Mary* was the mother of Jesus, *Joh.*2.1.

4. Oft-times, through communion of natures, something is applied to one, that is proper to another, as *the blood of God*, Acts 20. 28. where blood is said to be the blood of the Divine nature, proper to the Humane. And *Joh.*3.13. *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* Here that is applied and spoke of the humane nature, which is proper to the divine nature. In like case many things are mentioned in the Word, of Jesus Christ the Son of God.

5. His name as the Son, is one and the same with that of the Father and Spirit, not given of God to him, no more then the Fathers.

6. His name as Lord, was given him to adorn his humanity with; in which he is but little lower then the Elohims, but yet lower then them, as his name is lower then theirs, but more excellent then that of Angels or other creatures, *Psal.*8.4. which our late Translations falsly render *then the Angels*, for *the Elohims*.

Thus, Reader, by this, as by a key, without further trouble to me or any, thou mayst easily unloose the obscure, perplexed, and corrupt way Mr. *Biddle* hath taken to make the Scripture speak to his unheard-of Faith; to which the Lord enlarge and bless thee, that thou mayst be preserved from making shipwrack of thy faith, that thou mayst be saved in the day of the Lord Jesus: which is the desire of him who is

An unworthy Witness of the Truth of the great God,
and thy servant therein,

John Brayne.

This

This ſhould have been inſerted, page 5. between the 31 and 32 lines.

Object. Exod.7.1. *Behold, I have given thee* (or, *made thee*) *Elohim to Pharaoh.* Here God calls one man by the plural Elohim: *Ergo*, God, though one, may well ſet forth himſelf by that term, or in the way of many.

*Reſp.*1. God in Scripture of himſelf ſpeaks not by a noun plural, but by a verb having a pronoun plural added to it: and ſo it ſpeaks not of *Moſes.*

If *Moſes*, though one, may by Commiſſion repreſent many that ſent him, yet himſelf but one; then he may be made Elohim.

2. *Moſes* was ſent by the Elohim, *Exod.*3.4. to the 16 verſe; that is, by Father, Son, and holy Spirit, as all were ſet forth in that work of redeeming *Iſrael* out of *Egypt*, and had a hand in it.

3. So that *Moſes* as ſent by the Father, he repreſented the Father; as ſent by the Son, he repreſented the Son that ſent him; as ſent by the Spirit, he repreſented the Spirit: as Chriſt ſaid, *He that receiveth me, receiveth him that ſent me*: and *he that receiveth you, receiveth me.* Which was confirmed in the works he did.

1. The Father, in requiring *Pharaoh* to let them go.

2. The Son, in the act of bringing them forth of *Egypt.*

3. The Spirit, in the works of wonder he wrought among the Egyptians, *Exod.*8.15. *Matth.*12.28. *Luke* 11.20.

4. In theſe diſtinct acts of the Elohims, wrought by him, he was made Elohims to *Pharaoh*; Jehovah Elohim appearing to the obſtinate king, not immediately by himſelf, but by their meſſenger *Moſes*, who was ſent in another way then ever any man elſe in the world was.

5. This *Exod.*7.1. is opened by *Exod.* 6.16. *He ſhall ſpeak for thee to the people, he ſhall be to thee for a mouth, and thou ſhalt be to him for Elohims.* And ſo *Exod.* 7.1. *Thou ſhalt be for Elohims*, that is, is in their ſtead and place, as their miniſter to *Pharaoh*; who yet was not the Elohims, nor ſpoke of by a plural demonſtrative, as the Elohims are; and was done but in a figure, thence proves not argumentive, more then this, That he was ſent by many, and that what he did was in their name, and not in his own.

Zoar on *Levit.* Sect. אחרי מות Col. 16.

R. *Simeon* the father is brought in speaking to R. *Eleazer* his son, saying, Jehovah *in all places denotes Mercy, but* Elohim *Judgement. In which there is a mystery,* viz. *that there are three degrees, and each degree by it self distinct; all which notwithstanding are one, and gathered up into one, neither is one separated from the other. Hence* (says he) *when the wicked turn Mercy into Judgement, we read* Jehovah Elohim: *to this excellently agrees the word* σωτηρ, *for that men call* persons *in God; a word too carnal to set forth the degrees or subsistencies in God by.* In which the Jew is clear and rare in the discovery of God: so that to deny the Unity of Trinity, is against the professed doctrine and faith of the Jews, and a hinderance to their call, and contrary to the word delivered to their fathers by *Moses* and the Prophets.

BRITISH MUSEUM

Eccles. 12. 1. *Remember* בוראיך *thy Creators in the days of thy youth.*

1. It is in the plural, not dual number; and so there must be some other besides Mr. *Biddle*'s supposed Angel-spirit and the Father, creating man; which was the Son.

2. The Father no more created man, then the other Creators; they are equally said to be Creators: and for any man to say the Father created more then the Spirit or Son, is to make him a thief and a robber, stealing from, and robbing the Son and Spirit of their power and glory.

3. To minde one Creator, and not the other two, is a disobedience to Jehovah Elohim, is no less displeasing to the Father then the Son; it being no robbery to the Father, in our equalizing the Son and Spirit herein with him: nay, *he that glorifieth the Son* herein, *glorifieth the Father; and he that dishonoureth the Son, dishonoureth the Father also.*

FINIS.

26

The Copy of a PETITION

Presented to his Highneſs the LORD PROTECTOR,

K

BY

BASSETT JONES of Lanmihangel in the County of Glamorgan,

Againſt

Colonel *Philip Jones*, one of his Highneſs Council.

With

His Highneſs Gracious Order thereupon; The ſaid Colonel's Anſwer, and The Reply of the ſaid Baſſett.

To which, by way of an Apendix, are added ſuch Papers as were made uſe of in the Cauſe which any way tend to the clearing of the Truth thereof.

Quod licet vile eſt, & animus errore Lentus injurias diligit. Petron. Arb.

Sept: 8th

Printed in the Year, 1654.